/202 cont./

461 villagers know these "strollers," and even say that they are
574 sluggards who do not work; but if they then come at mealtime, they
156 get their food and are usually kept there gladly, because they know how to tell stories well and amusingly, go around everywhere, and always have news to impart. If a man is married and has a wife and children, he must, of course, cultivate his own field, in order to be able to feed his family. In Calderas, however, there is even a married "stroller" who has neither a house of his own nor his own field. He lives in the house of a good-natured man whom he helps in the field and in the house. But this is regarded as an exception.

829 Thanks for favors or benefits bestowed, which, according
571 to the view of the Paez, are taken for granted, were not customary originally. Today, however, thanks are often expressed with a word of Spanish origin "slopage" (Dios se lo pague), without, however, any feeling of a debt of gratitude, such as toward a wealthy person or a person in a superior position. Within the Paez communities there is, to be sure, no sociologically established authority; similarly, there is no chief or employer of a number of people who would be dependent upon him and owe him obedience. Hence no one is forced to obey anyone whom he does not like or to do anything that he may not care to do. Accordingly, there is no respect for strangers to the place or even for the priest, for when the Calderun are in their village, "on their soil," everyone regards everyone else as equal. Not the least important in this connection is the general understanding of one another by the inhabitants, their strengths and weaknesses, which makes pretense, any spurious authority simply assumed by an official, impossible. This is one reason -- perhaps the principal reason -- why the Calderun purposely do not want to have anything to do with the "blancos" and their officials. An attempt to trace this back to an awareness of their own inferiority indicates a complete misunderstanding of the character of the Paez. Their lack of social classes, and therefore the impossibility of looking down on /203/ another person, explains their general respect for one another, which is bestowed on everyone equally. Everyone grants everyone else

[576] [178] [621] [565]

Everyone grants everyone else

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571 829 155 whatever he expects and claims for himself, quite as a matter of course. This results in an entirely natural self-esteem, injury to which on the part of the "blancos" is felt as very painful by the Paez.

576 Within the Paez communities the obligation of a greeting (gwĕčaya) by a younger person to an older one is strictly observed. Even a "family feud" does not absolve the younger people from the respectful greeting "pētenga" (translated by "good day") toward the older people of other families, who acknowledge it with " "pē'taw." Removing one's hat at the same time is not customary.

[608] A greeting by shaking hands takes place only among members of the family or with one's godfather or godmother with the salutation "ndyósta utsménga" (Godparent, how are you?), during which the hat is also removed. Contemporaries greet each other with

[521] "ēwča" (how are you) and reply with "ēwčataw" (I am well). Generally people chat awhile when they meet, introduce the conversation with a joke, a bit of news in the village, or perhaps merely a remark about the weather.

156 Though the Paez may be regarded basically as an individualist, this does not hold true universally. On account of the abundantly available land, it is possible for him to isolate himself and withdraw for weeks at a time to his separate farm, but

461 476 156 nonetheless the Paez does not like to drink his chicha alone. And usually friends and neighbors help, not only with housebuilding or clearing, but also with sowing and lesser tasks. The labor of the individual, in instances of mutual help, is merely loaned, however, since the same persons meet again for joint aid on the corresponding tasks of a neighbor. The owner in question must also make chicha and food liberally available for each task, which makes every joint task a small feast. The actual useful effects of the communal work are slight, and, as a visitor from the outside, one has the impression that the joint eating and drinking is the primary thing, interrupted at times by only brief periods of work. On sober consideration -- which no Paez, of course, undertakes -- the joint consumption in connection with a communal task is more expensive for the individual than if each person himself over a correspondingly